

A
LETTER

TO THE

Reverend Doctor *SOUTH*,

Upon Occasion of a late BOOK

ENTITLED,

*Animadversions upon Dr. Sherlock's Book,
In Vindication of the Trinity.*

*They rewarded me Evil for Good: They lay'd to my Charge
Things that I knew not.*

Imprimatur.

Oct. 21. 1693.

Edward Cooke.

L O N D O N,

Printed for John Newton, at the Three Pidgeons, against
the Inner-Temple-Gate in Fleet-Street. 1693.

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T O
D O C T O R S O U T H.

Reverend Sir,

IT was my Fortune this Summer to pass through *Casam*, where a Gentleman that lived not far from it, shew'd me the Place you have made choice of for a Retirement ; I exprest presently a desire of waiting upon you, and intreated the Favour of him to goe along with me, being my self a Stranger to you ; he did so, but you either were not at home, or not in an Humour to admit of a Visit. I was a little concern'd at the disappointment, which my Friend perceiving, askt the Reason of ; and without difficulty-I told him, that you had publisht a Book of Animadversions upon Doctor *Sherlock's* Book, Entituled, *A Vindication of the Holy and ever Blessed Trinity* ; that it had made a great Noise in the World, and I should have been glad to have spent an Hour with its Author ; whereunto my Friend reply'd, if that were all, I ought to lay aside my Concern ; for he assured me, that you disowned the thing ; I will confes to you, I was surprized at the Information, because the general Voice has put

it upon you, and *South* upon *Sherlock* is in every Mouth; however I rested satisfied with my Friend's information, though by no means satisfied with the Book; which at first reading I conceived an ill Opinion of, and am confirmed in that Opinion by your dislike of it, being perswaded, that if the thing had been well done, and had met with all the Applause the Author promised himself, you are not such an Enemy to the praises of Men, as to have taken the Pains to undeceive the obliging World.

Taking it then for granted, that you are not the Author; give me leave to ask you, if you do not owe so much to Truth and Justice to your Neighbours Reputation and your own, as to make the disclaimer as publick as the Book it self.

While so pernicious a Piece is in almost every Shop, and Strudy, bought up and inquired for by most Men; by some out of ill will to the Dean of *Pauls*, by others in expectation of some extraordinary thing for the reputed Author's sake: Can you believe that a private, and it may be faint disowning it, to one or two in your Village, is a sufficient satisfaction, for suffering your Name to give reputation to a Book, that you care not much to own or disown as you ought, that is in a publick manner: A Book that deserves to pass the Hangmans Hands before many better that have done so; and which I have been sometimes inclined to wish were the Fate of this, but that I feard that (as others in such Case have done) it might sell the better.

As for my self, I am content to take it upon my Friends information, and to believe that the Book is none of yours: and it can be no ill office by some Observations upon it, to let you see, how unworthy the thing is of any Man of your Order: and since you
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have the ill-fortune to be reputed the Author, how much it concerns you to find out, if possible, the true Father; or if that be too much, at least by some publick Advertisement let the World know, that you neither wrote nor approve the same: A Book in which under colour of confuting some Errors, the impudent Author has broken through all the Laws and Measures of Charity and good Manners, has laid aside common Civility, and is very angry with all those that have hitherto observed any towards the Dean.

But before I enter upon particulars, I desire you would not mistake me, as if I design'd to examine any points of Divinity, I doubt not but the Dean will find a time for that; and I am perswaded the Author propos'd not to himself, so much the rectifying false Explications about the Deity (the Subject matter being such as he well knew few would read, and fewer yet understand) as under so specious a pretext venting his Malice against the Dean, who has indeed many Enemies that have both spoke and wrote very severe things against him, tho' none have yet come up to our Authors pitch, who is withall so silly in his anger, as to accuse the Dean of such things as neither he believed who wrote them, nor can hope the rest of the World will or can believe that shall read them; but 'tis time to come to particulars.

The Author in the very Title page misrecites the Title of the Dean's Book, which is not a Vindication of the Holy and ever Blessed Trinity, but a Vindication of the Doctrine; now I did not know before that the Trinity, and the Doctrine of the Trinity was the same thing, nor is it so; the one implies immediately and directly, that Eternal Being that stands not in need of vindication, or the help
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of Man, the other implies the opinions or persuasions of Men with regard to themselves touching that Being as to a right or wrong notion or belief of it, and this may need a vindication, as our Author must own, however you may say, we knew his meaning and the mistake is not dangerous; this I grant, and in any other Man's Case had been past by; but to this Man nothing must be given who professes to give no Quarter; and who out of hatred to the Dean in the midst of the most Sublime and Sacred Points of Divinity, can spend a whole Chapter upon Grammatical Errors, poorly suppose the Dean not to know his Letters, or the parts of Speech, the difference between *then* and *than* and such like Stuff, as any one may see that will take the Pains to turn to the tenth Chapter of his notable Vindication.

*Animadversion
to the Page.*

The Author is pleased to call his Labours a more necessary Vindication of that Sacred and Prime Article of Faith, from the Deans new Notions and false Explications of it.

Now, what if neither of the Vindications be so, and what if both had been better spared, which is true of our Authors for this one Reason at least, that not so many by Thousands will be the better for his Vindication, as will be, and are justly offended at his most scandalous Introduction,

The Deans explications our Author in his very Title-page pronounces to be false, how truly I will not take upon me to determine; but this I will venture to say, the condemnation had been more proper and more modest too at the end of the animadversions; the Reader would then have been able upon better grounds to have given his Opinion. But to proceed,

If the Deans Notions are new indeed, and his Explanations false, and that there was a necessity of vindicating that Sacred and Prime Article of Faith; did it not necessarily and immediately concern the whole Church, I mean the learned Clergy, the two Universities, and even all that are set over the Church of God, by a general Sentence in a solemn manner, to censure and condemn them, as directly tending to the destruction of Christian Religion; can so *Excellent* and *Learned* a Clergy be all at once, and so long asleep, or are they all like *Baal* otherwise employed, in a Journey, or pursuing, and do they need to be awaked, and yet behold there is not any that answers, not any that regards, the Foundations of the Church are out of Joint, and shaken terribly, and our Author only, a Prophet of the Lord, is left to bear up the Pillars of it: What an eternal Reproach is this to the Clergy, if the Dean's Book be such as our Author represents it, and how ill has he dealt by them if it be otherwise?

But what shall an illiterate honest Lay-man do in this Case; and how shall he judge between these two Vindications, and which side shall he take? they appear in the World in a very different manner; the one is owned by the Author, and is Licensed, and so has the Stamp of Authority; the other neither own'd nor licensed, like a base born Child, found indeed in the Streets, but without a Father.

Where Men write Libels upon or against a Government, or such bold Truths as would endanger the Author in his Person or Estate, there tis prudent to conceal him; but why a Divine of the Church of *England*, in a necessary Vindication of the prime Article of the Christian Faith, should be afraid or a shamed to set his Name, is not so easie

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to imagine ; what hazard could such a Man run in doing so ? what offence can it be for a Divine of any Communion, to own himself the Author of a necessary Vindication of the prime Article of the Creed ? which of the Bishops upon perusal (finding it to be so) would, or durst have refused his Imprimatur ? nay, might not he expect the Thanks of his Superiours, for saving them the trouble of refuting or condemning such pernicious Notions by his seasonable and learned Vindication ?

May not therefore a Man be apt to suspect the Author not so much concern'd for his Vindication which (if such) he knew would pass, as fond of his Introduction, which he had very good reasons to believe would not pass, nor get leave to come abroad, had zeal for Truth been his primary intention, his Name and an Imprimatur would have no way derogated from the force of his Reasons for the Truth ; so that it looks as if the Vindication had been written with design to usher in the Introduction, and upon a particuler examination it will appear, that what necessity soever there might be of a Vindication, there was none at all for the Introduction, which had been better spared.

*Introduction,
Page 1.*

It had been to be wished, and one would think it might be reasonably expected, that where providence had took the work of destroying the Church of England out of the Papists Hands, some would have been contented with her preferments, without endeavouring to give up her Rites or Liturgy, or defending her Doctrine.

Providence taking the work of destroying the Church out of the Papists Hands, is an odd way of expressing God's defeating the Popish measures, for the destruction of the Church of England ; tis a way of Speech not used but where the work mentioned

tioned to be taken out of one Hand, is said to be put into another ; it seems then the poor Church of *England* is to be destroyed, and I pray God he be not a Prophet, and that such Church-men as our Author, do not the Papists work for them. For them to endeavour it, nay, to have once effected it, by making use of the Phanatick, was indeed our Misfortune, but not our Crime ; but to bring it about again by the help of our own Divines, must be their Shame, and Sin too ; and what else can we hope for, or expect from such Heats and Animosities, those Reams of Paper that come abroad continually by Divine against Divine, and the great offence and scandal thereby given, and justly taken. Can a House (tho' it be God's House) so wretchedly divided, stand long ? Is not this betraying and giving up the Church, her Rites and Liturgy, of which such Church-men (and among these our Author may be Chair-man) pretend to be the Overseers and Defenders ; since, to use our Author's own words ; *to be impugned from Introduction, without, and betray'd from within, is certainly the worst* Page 1, 2.
Condition, that either Church or State can fall into.

What ever Censure the Dean's Book deserves, it should be done by a proper jurisdiction, and the matters have been determined in a lawful Assembly, having proper cognizance. Our Author might have learn'd as much from a modest Heathen, who still'd the Tumult, and dismiss'd the Assembly that were met together, they knew not wherefore, and which he therefore knew could be no fit Judges of the Matters then contended for ; but this Man writes as if he would raise the Mobb, as the unbelieving *Jews* did once upon *St. Paul*, crying out, *Men and Brethren*, help, this is the Man that teacheth all Men everywhere contrary to the Church, and the most Sacred Articles of

our Faith. If these things be suffered, what can be the end, how must our Adversaries of all Communion laugh in their Sleeves to see our Church-men doing their work for them? What advantage must such Divisions give the Papists, who have in all times seduced silly Souls with the so much boasted-of unity and agreement in their Communion? How would such a bold usurper of the office of his Superiours be dealt with in that Church? but the Children of this World are wiser in their Generation.

I believe our Author has preferment in our Church, if he be indeed a Divine thereof. What they are I know not, but am perswaded they will hardly receive an addition from the Service he has done her by this Book; for, if the Dean's Vindication be such as he will have it, What can we think of our Spiritual Pastors and Teachers, that are so far from censuring of it, that they have licensed it; and if it be otherwise, Why is not this sawcy Reviler of his Betters enquired out, in order to condign Punishment? who though he do not face the World, has defied the Church with a much bolder Forehead than he but fancies the Dean has done; and however he pretends not to know any such, he needs but to look in a Glass to see him.

Introduction,
Page 2. 3.

Can so learned and every way Excellent a Clergy, while they are declaring the dislike of his Opinions, doe it with so soft an Air, and so gentle a Touch, as if they were afraid to condemn the Opinion, or attack the Author? nay, and some I find creeping under his Feet with the Title of Very Reverend, while they are charging him with such Qualities and Humours, as none can be justly chargeable with, and deserve reverence too; for my own part I frankly own, that I neither reverence nor fear him.

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He might have gone one Step further, and have added, nor love him, and not have told a Lye for the Matter. He is not content himself to abuse the Dean in a very rude manner, but is angry any Body else should use him with common Civility. But why should he be angry, if what is written is levelled against the Opinions, not the Person, of the Dean? Are the Reasons of such modest Adversaries of less Force? Is there no reasoning without railing? Must every Man write at his rate? And are his Labours ever the better for hard Words? Such a dress is a disguise to Truth, which still appears best naked, and 'tis much to be feared that 'tis the Dean, and not the Doctrine our Author is so angry with.

Another Quarrel he has with the Dean, is for a sawcy, peremptory way of Writing; but let any man judge that will but read over the Introduction, if the Dean ever used any Adversary at the rate our Author uses him; who after many hard Words, affirms that 'tis Impossible for the Tongue or Pen of Man, to say *Introduction,* any thing so severely upon the Dean, that may not be Page. a bundantly warranted.

Our Author is not satisfied with the Dean's Breeding, and assigns three Places where he may have learnt it, *the School, the University, and Gravel Lane.*

The Universities and Schools, are much oblig'd to him, for placing them with so good Company. Well, I hope he will allow, that at both these one might learn, and what he means by the third, he would do well to explain; or admit that he has no meaning, which is the best and softest thing that we can say of him; it being unlikely that such an unmerciful Enemy, that gives no Quarter, would have concealed a good Jest, or any other thing; that by relation to *Gravel Lane* could have expos'd the Dean.

Introduction,
Page 3, 4.

The next Quarrel is, for the good Opinion the Dean has of himself, that he looks down scornfully upon all the World; not that he stands upon any higher Ground of Learning or Sufficiency than the rest of the World, but huffs and dictates at a much more commanding Rate than he reasons.

This account he gives of the Dean, and is much disturbed, and greatly afraid lest in a little time the guilty silence of the Church, at what this bold Man has wrote should give occasion to some to believe, that his Assertions were the current Doctrine of the Church of England.

Introduction,
Page 4.

This is a dangerous Business, and he is resolved to prevent it, and tells you beforehand, that he doubts not to do therein considerable service to the Church. Well, but how will he prevent this? By what learned Works will he convince the World, that the Dean's Opinions approved and licensed by his Superiors, are not the Doctrine of the Church of England? by a protestation he will break the Universality of that dangerous Silence, and the presumed Acceptance, by one plain, Resolute and full Negative put in against it.

Now the Business is done, *ipse dixit*, and all safe, *ridiculus mus*; could any Man but our Author have found out so effectual a remedy against this Mischief, or have shewn in fewer Words, the difference between the Dean's Opinions, and the Doctrine of the Church?

Is not this to treat the World scornfully? Are the Dean's Opinions ever the less worth, or ever the more spurious for this protesting Animadverter's resolute Negative? We must take it upon his word, and yet not know so much as who he is. Men may judge of Reasons without knowing the Author, but when in-
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stead of reason we are reduced to one full resolute Negative, the Author had need to be known, and well known too, to support the force of such Arguments. Is not this a peremptory way of writing; this is sure to hurt and dictate at a much more commanding rate than he reasons: Oh! that a Man that has at least one Beam in his own, should thus trouble himself with a Mote in his Neighbours Eye.

We have seen some of the good Service he has done the Church, and he is resolved to serve her still, and thus he does it; he assures us, that if *all, or any of the Notions he is to confute, had been written during the zeal of the primitive Church, they would have been publickly and solemnly condemned in Council, and the Author of them, as high as he now carries his Head, severely dealt with for asserting them.* *Introduction, Page 5.*

The zeal of the Primitive Church it seems would have done this; but our luke-warm Pastors and Teachers, while *the Church is impugned from without, and betrayed within*, look idly on, and like Gallio, care for none of these things; are not the Bishops and the rest of the Clergy very much obliged to this Man, that directly charges them with a dangerous and guilty Silence, in not censuring such Doctrines as he is sure the Primitive Church would have done? And yet would this were all, this might pass for a Complement to what follows; for he had before at the very beginning of this Paragraph given us the reason of this guilty Silence of the Clergy. *After what this bold man has wrote, and the encouragement he has since received, they (that is our Church-governours) contribute to mislead the World, who in some Tears (if the Dean's stuff should so long live) would be shrewdly induced to believe that his Notions were the current doctrine of the Church of England, or at least of the Church-men of that time,* *Introduction, Page 4.*
none

none opposing them, most overlooking them, and some countenancing and advancing the Author of them, and perhaps for them too; which he affirms is truly the Case.

This is the notable Service he had, and was resolved to do for the Church; to have look'd on, while such grievous Wolves are breaking in; and even among themselves one risen up speaking and teaching perverse things, is Fault enough. But that's not all, they have more to answer for; and he quarrels now with them all. A private Man, and if we may believe him, a Divine of the same Church, by one bold Stroke charges the whole Clergy with assenting to the Dean's new Norions, pronounces them Apostates, and fallen from the Belief of the true God, or which is much at one, from the right and Orthodox Belief of the very Nature and Essence of the only true God. This is no Hyperbole; for sure *none opposing, but countenancing of them, advancing the Author of them and for them*, amounts to no less in other words. This good Service he had to do for his Mother-Church; she is in his Debt for it, and I wish she would come out of it by breaking the indeed goaty Silence, that thus suffers this bold Man to charge the Church with believing and approving Opinions and Doctrines contrary to the Primitive Church, and that in points of the highest consequence the Nature and Essence of God. It must be granted that the Dean's Vindication and this Author's, cannot be both true; and if either of them be false, as one of necessity must, our Clergy are surely concern'd to vindicate the Truth of so important a part of the Creed, and themselves too, whose Reputation is thus struck at.

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The rest of the fifth, sixth, seventh, and part of the eighth Page, have nothing in them besides matter of Divinity, foreign to the Subject matter of the Book, except two or three Lines that particularly concern the Dean, nor with respect to his Doctrine, but Behaviour.

We are told that *tho' the Dean carries himself as if* Introduction, Page 8.
he were able to teach all the World, yet for some certain
reasons he professes himself a learner still; and very angry he
is with the Dean for being so; now one would wonder
why he should be disturb'd at that which seems
to be very innocent and reasonable. But that's a mistake
it seems, and our Author that can see a great
deal further into a Mill-Stone than another Man,
shews you that this is a very dangerous thing; and
for Church-men to be perpetual learners is not safe;
for should such a Man bind himself to the Church by an
Oath, not to write any new Notions, it would be no Introduction, Page 6, 7.
security; for that a Perpetual Learner (by a due waiting
upon providence) may at convenient time learn to for-
get it, meaning his Oath.

To learn to forget a thing is such *English* as will scarce advance our Author to be University Orator; but slow, which way is this Man to be pleased? the Dean he says carries himself as if he were able to teach all the World, that is in other words, he is not able; and why may he not then be still a learner? Live and learn, was a received Maxim before our Author was born, and the experience of all Ages proves this.

If any one Man did know all things, he would be able to teach all the World; but no Man (I speak of meer Man) has such knowledge, many things the most learned knows but imperfectly, and many more he is utterly ignorant of; and why such a Man may not be still a learner, I can't see; nay, he ought

to.

to be so, because there is still some kind of learning that he is not arrived to, I mean of useful and profitable Knowledge.

But now if it be so that there is such danger in perpetual Learners; and that the peace and welfare of the Church requires that its Divines should at sometime or other give over learning; he had done some Service indeed, if he had told us at what Time, or Age to fix this *ne plus ultra* of Learning; and when he shall think fit so to do, I hope he will set it at some Years above his own Age, what ere that be; for he, I am sure, has much to learn still, and something to unlearn.

As to what is added of forgetting an Oath, 'tis a silly Reflection, and had been better omitted; but since our Author has thought fit to mention it, I desire, Sir, you would give me leave to put a Question: Where two Men have taken a solemn Oath, to any Person or Power, and are after that required by another Power, to take another Oath, which *prima facie* seems to thwart the first, but indeed does not do so; one of these Men takes it presently, and the other takes time to consider of it, and afterwards takes it; Which of these two may be said best to remember, or soonest to forget his Oath? and here it will not be an impertinent digression, to consider a little how ill the Dean has been used by Men of his own Cloth, upon occasion of the Oaths of Allegiance and Supremacy; not that I mean to examine the reasons for or against swearing; but only observe the manner of dealing with the Dean of St. Paul's.

Before the Revolution, the Dean had acquired a great Reputation by his Writings and Sermons; so that our Author is content to allow of what he wrote against Popery; but the Dean had the misfortune to boggle at the Oaths

Oaths, and was so wicked a Wretch as to tell others that ask'd his Opinion about them, that he could not or would not take them, nor ever should, in the Mind he was then in; and yet after that did take them, and so has drawn all the Clergy upon him; some for standing out so long, others for not standing out still; but lost and fare. The *non jurors* will allow that it is lawful for a Man to refuse an Oath, till he is satisfied that he may take it; else why don't they swear; and the swearing Part can't deny but the Dean took the Oaths as soon as any of them (I mean not with respect to time) that is as soon as he was satisfied that he could lawfully take them; and that they must grant is as soon as the most forward swearer of them all, where is the offence then? and why that senseless reproach, that he should have taken them sooner or not at all? The reason is plain, because by his example, others stood out and have lost their Livings; and so did the Dean his, and they deserved to lose theirs as many as there are of them, if they indeed stood out only by his example, and not out of Conscience. Why then is not his example of the same force for taking them now? Well, but a Man of his Sense and Learning could not doubt. That I deny, for the learned doubt most, and the most ignorant are the most Confident; 'tis no Sin for a learned Man to doubt, nor any sure, to endeavour to satisfy himself in the Thing he doubts of; and thus the Dean did, and when he was satisfied, he took the Oaths; and the Reasons that convinced him, he has published, which is more than he was bound to do: but these it seems are not sufficient to convince those that still doubt, and are standing out. It may be so, and that's a good Reason why they should stand out still; but it is none for the Dean to stand out that is satisfied; and

by a misfortune peculiar to the Dean, he is so unhappy as to be reckoned learned or unlearned, just as will serve the purpose of his malicious Adversaries; so here our Author will not allow him Judgment or common Sense; makes a very Ignoramus of him, and sends him to School again to learn to Spell; others are content to allow him Sense and Judgment, but then they quarrel with him for that very Reason; and will have it, that 'tis impossible for one of his sound Reason, and profound Judgment, for so deep and distinguishing a Head, to have been really any, or at least but a little, time in doubt of taking the Oaths; and therefore conclude that he neither did refuse them so long, nor take them at last, upon conviction of his Judgment, or out of Conscience; thus they make him Fool and Knave as they please; and Sense and sound Judgment, that are the likeliest means of making or keeping Men Honest are urged against him as an evidence of the contrary; but Malice is blind, and these Men do not consider, that if we should suppose the Dean stood out upon poltrick Ends, then as many as stood out with him, either did it for the same Ends, and then they ought not to find Fault, or else they were really dissatisfied touching the lawfulness of taking them, and then they could not take them, tho the Dean had done so; and so no hurt done to them: besides 'tis inconsistent with his great Sense to stand out to a deprivation, however he might play with suspension, for he could not be sure his preferments should be reserved for, or restored to him, whensoever he should be in a swearing Humour, and is indeed the weakest thing a wise Man could do; and a scandalous Reflection upon the Government, to have received and preferred him, for taking the Oaths so late (if they were persuaded that he could have done it sooner) which

which as experience has shewn us, cannot make the Government a mends, nor the Church neither, for the loss of so many Divines as after his example they say did not take the Oaths, and are yet to take them: But now to return to our Author.

He charges the Dean with *writing things contrary to what he had written before*, this may be true and no great hurt neither for one to do this, who professes to be still a learner; but from hence our Author makes an inference, and a notable one too, as you'll find: No Man, says he, of *Sence who knows him* (that is the Dean) *will reckon that he knows his Judgment, or Opinion, from any Book wrote by him, any longer than till he writes another, nor from that neither till he has wrote his last*: This he thinks is finely said, and it looks like a heavy charge of Levity, and instability in the Dean, and yet there is nothing in it; for the Sum of all this notable inference is but this, That a Man who has written a book may in time (being still a learner) see cause to retract some thing in that Book; his Judgment being altered in relation to such things, by what he read and learned after he wrote; and yet the reader cannot tell by the reading of that Book, in what respects such a Man's Judgment may alter; nor what alterations he may make when he writes next: and what then? is it not time enough to know this when it happens? our Author has furnishr us with an instance: He has made some alterations in his Preface, from what it was in the first Impression. Now which of his readers could find that out, by reading the first Impression, and who can tell what further alterations he may make in the next Impression, and so on? And where is the harm of all this? for if, Reverend Sir, you and I, and our Author know more now, than we did at fourteen, if we were not born conjurers, and

if humane Learning is acquired by degrees, and Imperfectly at the best, is it any hardship that we can only know what a Man's Opinion is, but not what it may be, before he knows it himself; for what may be, may not be; and 'tis possible a Man may not at all change his Opinion; however we shall know it when he does, and that's soon enough, and the Nature of Man, will not admit of it sooner; preference is the Prerogative of the Almighty; and Man that must learn the Opinions of Men, from themselves, must wait till those Men can impart them; to pretend to more than this, is to put too hard things upon us; we know what we are, but we know not what we shall be, is as true with respect to our Judgment, and Opinion of things, as to our future State; and Condition: Man's Judgment will alter, both as to Men and Things; our Author has now a worse Opinion of the Dean, than he had some Years ago; and 'tis not impossible, but he may live to have a better Opinion of him, than now he has; but we can no more know that now, than we did the other some Years ago, nor does he know it himself: and should he swear now that he shall live and die in the same Opinion of the Dean, as he now has of him, he cannot be sure that he shall not be forsworn before he dies; and indeed he has so entirely laid aside all manner of Charity for the Dean at present, that how undecent soever he may think it, for a learned Man to change his Judgment, I fear there could nothing worse happen to him, than to die with the same Thoughts he has now of the Dean. Our Author proceeds to tell us, he has done with the Dean's *Vindication of the Trinity*; and one would think there were an end of his *Animadversions*; but these are yet to begin, and he is yet got but half way through the

the Introduction ; he has done with the Book, but not with the Man ; the Dean must not think to scape so, where the Quarrel is of twenty Years standing : he published a Book in 1674, Entituled, *A discourse* Page 9.
concerning the Knowledge of Jesus Christ : which he says, is fraught with such vile and scandalous Reflections upon God's Justice, with respect to Christ's satisfaction, that it may deservedly pass for a Blaspheinous Libel upon both ; that never any Book was licensed, published and suffered to pass uncontrouled, more to the disgrace of the Church of England.

It seems then this detestable Piece was Licensed. The Dean has good Luck, and since 'tis so easie a Matter, I wonder our Author did not get one, for his Animadversions, Preface, and all : I find our Author has not done enough yet for his Mother Church ; it seems there's not a Church-man in all England besides our Author, but is yet to learn his Duty, that suffered this Book to pass uncontrouled ; and our Author has been nineteen Years in learning his ; sure I am this remark of his is a very scandalous Libel upon the whole Clergy, to whose Censure I leave him, unless they think fit to pray in aid of the Civil Power, for the punishment of this bold Man, that carries his Head as high, as if he were able to teach all the Clergy ; nay, who takes upon him to do it ; and after such a manner, that (as high as his Head is now) it were no great matter, if it were lifted a little higher still.

The ninth, tenth, eleventh, and part of the twelfth Page, are spent in culling out some passages in that Book of the Dean's, so long since publish'd, and disputations of free Grace ; and having rummaged the whole, and pickt out some Lines, for his purpose ; he is pleas'd in a wonderful Zeal, for eternal Truth, to cry out ; that, *the Tongue that should speak such things,*

things, deserves to speak no more; and the Hand that should write them, to write no more. Our Author is now in a Terrible Passion; if he would cool a little, I would venture, to ask him a Question; Whether it be reasonable for the lay World, to believe one leading Dissenter from the Church, and one no-leading Divine of it, about this Book; or all the rest of the Clergy, as well the living, as the Dead; who in near twenty Years, saw nothing so horrible in it, and yet are excellently learned, by his confession; yes, and too honest also to suffer such things, to have pass'd uncontroled so long.

Before I proceed, I will venture a beating, but I'll put another Question; Why our Author, being a Divine of the Church of *England*, never found Fault till now? With what Conscience could he suffer such horrid Blasphemies to pass so long uncontroled? Especially since the Church of *England*, which he was obliged to take care of, suffered, as he says, by them all the time, and paid the Score; What amends can he now make to many Thousands that have died in that time? And are dead perhaps in the Belief of such abominable Blasphemies; and not in a Condition, to receive Benefit, from his late and unseasonable Vindication.

But why, the Tongue that should speak, and the Pen that should write such things. Is it then come to, should speak, and should write? Did not then the Dean indeed both speak and write them as his own avowed Opinion and Judgment? Why, truly no, for it seems, these horrid Blasphemies are brought in by way of objections, in the Person of the Dean's Adversary; this our Author owns in his 12th Page; but not till after he had made him a Blasphemer, for three or four Pages together, and damn'd him to per-

perpetual Silence : and therefore, our Author because he is sensible, that every Man, that should turn to the Book it self, from whence he picks out these Passages, would be convinced, that these are not the Dean's Sence and Opinion ; but only Objections, and by way of representation of the Dissenters Notion, and Sence of that Doctrine. To make some Dirt stick, he tells us that the Dean misrepresents his Adversary, in making him speak otherwise than he does ; and this, he says, is unfair dealing, and 'twere so, if true ; but to determine that, we must resort to the Books themselves, there not being any thing in the Introduction to decide the Question.

Our Author surely can't be acquitted of unfair dealing, to charge the Dean with such passages and expressions, as *his own*, and *after-doing*, that for three or four Pages together, think to get of, by owning in a Line or two of the twelfth Page, that these passages are, 'tis true, but by way of objection, and as representations of the Dissenters Sence and Meaning : Who can tell but many reading these things, might with Indignation throw away the Book, before they came to the Unriddling Page, and go away with very hard Thoughts of the Dean ; and this to my Knowledge has happen'd to several : What amends can this Man make for such dealing ?

Well, but as Innocent as I may look upon these Passages ; and tho' they be but as Representations, and by way of Objections, yet they are in his fancy so horrid, as to doom the Tongue and Pen, never to speak or write more : Never speak more ! What, not to Pray ? Or suppose the Dean (for we know he is still a learner) should see cause to retract somethings in that Book ; Where would be the hurt of allowing this mighty Criminal the use of Pen, Ink, and Paper ?

But

But our Author has another end (which particularly concerns himself) in restraining the Dean from writing any more; especially another Vindication, not of the Trinity, but of himself, and the rest of the Clergy, which this Man has abused, and reproached at that rate, that the Provocations he has given, would excuse if not warrant the severest things that might fall from his Pen; and what such a Pen so provoked might do, he cannot but fear.

The 13, 14, 15, and part of the 16th Page, are taken up with matter of Divinity; in which our Church of England Divine, takes the Dissenters Part against the Dean, takes all for granted the first says, washes him as white as Snow and throws all the Dirt at the Dean's Door; and thus he is pleased to express himself after it.

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I conclude (what, some notable thing to be sure) since there are several horrid Blasphemous Expressions, which ought to be charged some where; and since his Adversary, utterly disowns them all, both as to Words and Sense; and since the Doctrine it self, maintained by him, infers no such thing; but that the said Representations of it, are peculiarly his own (i. e. the Dean's) and occur no where, but in his Book: that according to the strictest Laws of fair and just Quotation: all the black Dirt of those impious, and foul Passages, which I have cited from, and charged upon him, ought to lie wholly at his Door; and let him and his Porter shovel it away, as they are able.

Now 'tis out: all this adoe to tell us, where the Dirt must lie; What a most formidable Conclusion is here with so many Lines of Suppositions between, to support it, that one would think it is in no fear of falling, that has so many Legs to stand on? But that's as time shall shew.

Now

Now this mighty Church-Champion for his Darling Dissenter (like a Child that Plays by himself is sure to win) having managed the Controversie, both for the Dean, and Dr. *Owen*, sums up the Evidence, and declares for the latter, but with all so partially, that 'tis an equal Wager, the Dean will come of for want of Evidence; for, unless the Dissenters utterly disowning, and our dogmatical Animadverter's full and resolute affirmative (for by the way, he is good at all, and can as resolutely affirm, as deny, when 'tis for his purpose) must pass for part of our Creed: the Reader cannot judge, whose these Blasphemies are, without a particular Examination of both their Works; and till then, we are just as wise as we were before; and cannot tell at whose Door the Dirt must lie; and therefore, since 'tis fit, it should be shovelled away, our Author that has thrown it, can do no less than help; or if the Office put upon the Dean, be beneath him, at least send his House-keeper to help the Porter.

But if the Dissenters bare disowning those Blasphemies be sufficient to clear him; What if the Dean should utterly disown them too? What will become then of this formidable *I conclude*? and who must carry away the Dirt then?

The Suppositions, that this mighty Conclusion is built upon, are three: The 1st. that the Dissenter disowns them; 2^{ly}. The Doctrine maintained by him, infers no such thing; 3^{ly}. The Representations, are peculiarly the Dean's own: *ergo* the Dirt must lie.

Now the 1st. of these proves nothing; the 2^d. is *gratis dictum*, and is the very thing to be proved, but which is not so by any thing in the Introduction; the 3^d. not only is not proved, but is disproved by our Author himself: who for a reason, that I know, should

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have

have a good Memory ; but he it seems has forgot that but a Leaf or two before he confesses, they are not the Dean's own Sence, but by way of objection, as in the Person of his Adversary ; and if we should allow that the Dean has made the most of it ; this indeed might make him a Misrepresenter ; but yet it can never make the Dean a Blasphemer, tho' the Expressions were his own, because they are not Expressions of the Dean's Sence, but of another Man's, and that cannot justify the throwing the Dirt at his Door, of all those impious passages ; for the controversy between the Dean and Doctor Owen, is about the Doctrine maintained by the Dissenters ; and the manner of expression is not so material ; for which great allowances are to be made to Man, who cannot speak but with respect to the capacity of Man ; and should we judge of the Sence of things, from the literal signification of the words, that form and make up the Expressions, what work would our Author have to reform the Holy Scriptures ; in which if the Sence and Meaning must be taken from the literal signification of the Phrase, such horrid absurdities and impious things are said of God himself ? I will instance but one, 1 Cor. 1. 25. *The foolishness of God is wiser than Men : And the weakness of God is stronger than Men :* Should we now understand this strictly according to the literal signification of the Expression ; who shall acquit that great Apostle from the most horrid Blasphemy ? It is lawful then to speak as a Man, because of the infirmity of the Flesh, and be no Blasphemer neither ; and to cull out single passages or Texts, is neither reasonable nor safe, if expounded, without reference to the subject Matter, or too strictly by the literal signification.

I am apt to believe, that our Author has given us the true Reason, why the excellent and learned

ed Clergy as he stiles them, and I hope deservedly, have suffered this Book to pass uncontrouled so long; that has so terribly disturbed our Author: there is not one Horrid or Blasphemous Expression that can be fastned on the Dean as his own, since they are all set down by him, as his Adversaries, and with a mark of Infamy; and therefore, whether true or false, casts no reproach on the Church of *England*, or its Clergy: the Dissenters being indeed concern'd, whom in the Person of Dr. *Owen*, the Dean charges with such Doctrines as by inferences more or less direct imply that which is signified by those horrid Blasphemies. Our Author now has done some Service for the Church, and to oblige it the more, (and to take off the Authority which the Dean's Book carries, by being Licensed) discharges her Clergy, from being guilty of Licensing that Book; and assures us, that the Licenser, while he wore the Church of *England's* Habit, was then a writing for Transubstantiation; this may be true and nothing to the purpose; for a Man may believe the real Presence, and yet have very Honourable and Orthodox Opinions of God's Justice, and of the Satisfaction and Sufferings of Christ: But tho' he is so kind as to excuse the Clergy, from having Licensed this Book, yet he wont forgive them, for suffering it to pass uncontrouled so long; and having reproved them for this, he proceeds to recommend the Censure of it to a Convocation, as the only way of convincing the Dean.

I find after all the Pains he has taken, he despairs of doing any good upon the Dean; and I hope our Author, tho' he should be arrived to that pitch of Learning, as to need no more, will be so modest to allow that there is some difference between his Labours, and the authority of a Convocation, to whom,

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however, he does not recommend it as Conscions that he has not wrote enough to convince any reasonable Man, and would do the Dean, if he were in the number; but, because *the Dean has given a notable Proof, that nothing but a Convocation can convince him.*

Now he shews his Parts, however, he might have spared his Marginal Notes, we should have guess'd his meaning; besides that the Book he refers to, does not make good his Assertion; 'tis the Deans late Book called *The case of Allegiance; alias, the Dean's Reasons for taking the Oaths*; now I, or any Man can see enough in that Book, to conclude, that the authority of a Convocation, may, can, and did convince the Dean; but I defy our Author to shew from one end to the other, any thing that proves that nothing but a Convocation can convince the Dean, who possibly is not so hasty to believe, or swear as our Author; yet as hard of belief as he is, I am perswaded, he is convinced, without the authority of a Convocation, that our Author is a very ill Man, an uncharitable Adversary, a confident Animadverter; and one that for the excellent Service he has done his Mother-Church, very well deserves *to be suspended, and deprived too; and that in order to a further Promotion.*

Thus, Reverend Sir, I have gone through our Author's Introduction to his *Animadversions*, and leave it to your self, to be judge, how necessary such an Introduction is, and what relation it has to the Vindication of the Doctrine, that he pretends to vindicate. The Book I before declared, I meddled not with, as of Matters that are too high for me, and fitter for a Convocation; yet there is one part of the Book it self, that may be spoken to, as being of another Nature. 'Tis his tenth Chapter of *Grammatical Errors.*

Our

Our Author, having at the end of his Preface obliged the World, with four or five and twenty Lines of Errata, in a close and small Letter, makes it his request, that if the Reader chance to meet with any more Faults; he would correct or excuse them.

A Man would wonder at first what need there was for him to give himself the trouble to desire this; as if any Reader could be so disingenuous as to impute the *Errata* of the Press to the Author, and would not of course Correct or Excuse them.

However, he has a notable end in doing this, he has obliged the World with a long Chapter upon Grammatical and other Errors, wherein he makes a very *Ignoramus* of the Dean in all Languages, not excepting his Mother-Tongue, and treats him as fit to be sent to School to learn to Spell, and to know the Parts of Speech, and to learn the difference between *one* and *three*, *than* and *then*, *are* and *is*, and such like; and being sensible that the World would of course make allowance for these as slips of the Pen, or errors of the Press, he tells you very positively they cannot be taken for such, and gives you a notable reason for it too; because, forsooth, the Dean corrected the Sheets, and has annexed his *Errata*, and these are not among them which he would have by no means omitted, if he had lookt upon them as such; therefore they must be down-right Ignorance, and *the Dean must stand charged with them all, having absolutely discharged the Printer of them; by inserting them among his Errata, nor desiring the Reader if he met with any more, to correct or excuse them.*

Had the Dean but done this, all had been well, and he must now take it for his pains; that has given our Author the trouble of writing a long Chapter when he might have saved him that labour with

a single Line of Courtesy, if he would but have desired the Reader to correct or excuse the rest, if he chanced to meet with any; for then the Printer had not been discharged, and the Dean as perfect in his Accidence as any Man. - *O profundum Caput!*

But here I would gladly know, how this oversight of the Dean's, this little omission of good Manners, comes to alter the Nature of things, how these Errata's, that are now laid at his Door, as the effect of Ignorance, would be ever the less so, for his desiring the Reader to correct any other Errors he should chance to meet with; since the Reader might meet such, and believe them to be the Printers; which yet in truth might be the Writers; and therefore with his leave, as this piece of Civility, in such a general request, will not make those the Printers Faults, that may be the Authors; so neither can the omission of this Prayer, so discharge the Printer, as to make these Errors Ignorance in the Dean; and if he were not the most malicious Adversary in the World, he would blush to use the Dean at this rate, when himself is Sensible, that in Books of any length *many such Faults will* (to use his own Words) *be overseen, so as not to be particularly and exactly set down*; you see then, Sir, how fatal such an omission, has proved to the Dean, and how necessary it was for our Author to be thus wisely Civil to the Reader; and you may learn from hence what you are to do if you should write a Book of any length; and which, had the Dean been so lucky to think on in time, he had had less Dirt, by at least a Cart Load: and our Author's Book had been shorter by a whole Chapter, and which may yet be left out in his next Impression, for any thing it makes to the Doctrine vindicated, or endeavoured to be so in the rest of
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the Book, and he a little recover his Reputation; which cannot but suffer, by his spending so much Paper, to put such silly things upon the Dean, as no Man in his Senses can believe of him: Is this to speak the Truth of his Neighbour, and to speak it in Love too? Is this to put away all Bitterness, and Wrath, Clamour and evil Speaking, and Malice? All which a Divine of the Church of *England* ought to do, and every honest Man of them will do, as he expects to be believed, when he teaches his Congregation so to do, by one another. I have endeavoured not to make our Author Angry with me for a soft Air, and gentle Touches; because, I find he can't endure them; and have used him with that Liberty, that he may conclude, I neither reverence nor fear him.

There is yet one thing remains. You may wonder perhaps, why I am thus concerned, and 'tis fit you should know it. The Reason is, that I am one of those to whom our Author has dedicated his Book; I mean one of the Dean's admirers; and perhaps the chiefest of them; at least I am satisfied that I admire him, much more than he does himself; and that's enough to confute that silly Dedication in his Title-Page.

To conclude, we have here a Man that plays least in sight, treating his Betters with the utmost Scorn and Scurrility, in Terms fit for *Billingsgate*; and which to use his words, I wish he were put to learn to forget in *Bridewell*; a Man affirming, and denying in the most absolute and positive Manner; charging the whole Clergy with Ignorance, or Apostacy, or at best with unpardonable Negligence, for twenty Years together; a Man setting up his own *ipse dixit*, against the Voice and Authority, and the (at least) implied assent, and approbation of the learned Clergy; and by his own single Authority, damning such

such Writings as were at first publish'd by Ecclesiastical Authority, and have ever since pass'd unquestioned by any Divine but himself and one *Non Con.*

May we not here turn the Tables upon him, and say more truly of him, *That his Words and Carriage are such as if he had engross'd all Reason and Learning to himself; that he looks down scornfully on the rest of the Clergy, tho' not from his standing upon any higher ground of Learning and Sufficiency than the rest of the World, and Huffs and Dictates at a much more Commanding rate than he reasons:* And now, Reverend Sir, give me leave to ask you, If you don't think your self oblig'd to enter the Lists against this bold Man? you that are one of those Church-Men he has so sawcily reproached and reviled, at least for the sake of your Mother-Church, whose Nakedness this undutiful Son has thus uncovered; one would think that such provocations would engage you to break the guilty Silence, and put Pen to Paper in defence of your Order in general, and your own particular Vindication who are concerned upon more accounts than one; since the thing is father'd upon you, to give it the better reputation, so to do more mischief in the World.

You have now a fair opportunity as it were forced upon you to do some service for your Mother-Church, which that Man seems to be as angry with as with the Dean of *St. Paul's*; and indeed he has taken such pains in the Person of all her Church-men to expose her, that I do not despair, but this Anonymous Scribler (notwithstanding what he says of himself in his Title Page) when unkenneled, may prove a Divine of the Church of *England*, in the sense that our Adversaries of *Rome* understood and used it in the late King's Reign, *viz.* the Church of *England* before the Reformation.

The World, at least all true Sons of the Reformed Church of *England*, would be glad to see something of this kind, especially if by so able a Pen as Yours; and I am sure it would be a very particular satisfaction to,

Reverend S I R,

Your Most Obedient

Humble Servant.

Postscript to the Physician,

Who wrote the half Sheet, called, An Answer to this Letter, to the Reverend Dr. South : Upon occasion of a late Book, Entituled, Animadversions upon Dr. Sherlock's Book in Vindication of the Trinity.

S I R,

I Know nothing that touches Dr. South, unless the Author and he be all one, which I am unwilling to believe, out of the respect I have for him and his Cloth, and that he has disowned it, is no Fancy ; but is affirmed by several, and they Gentlemen, whom I do not suspect, but by your warmth, should rather suspect the Doctor you are so much concern'd for ; nor do you affirm him to be the Author.

The Letter was written in Dead Vacation, soon after I came through *Casam*, which I make bold to call so (tho' it be *Caversham* in the Maps) because 'tis now the common Name; and you know 'tis no new thing, to spell now as we speak.

I cannot find the Page that pronounces Sentence against the *Animadversions*, which I carefully distinguish'd from the Preface, and declared against meddling with the controversy Part ; and

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therefore not fairly done of you, to extend the Censure of one to the other : neither do you in any thing justify the Preface; and when you go about it, you'll remember to clear these particulars.

1. To shew that the Preface, or Introduction, has a direct relation to ; and is necessary to support the Arguments, contained in the *Animadversions*.

2. That Reflections and Railing against a Book Printed in 1674, are proper Arguments to confute the erroneous Notions of another Written, seventeen Years after, and upon a Subject altogether different.

3. That the Author has not directly, and positively charged, and reproached the whole Clergy for approving, and, by guilty Silence, countenancing downright Blasphemy, and Heresy.

4. That if he have done this (as he has) he has done but the Duty of an *English* Divine; and those things have not given offence, nor the Church suffered thereby.

5. That he is a well-bred Person, and has been careful to observe due Modesty, and good Manners, as well towards the Order in general, as the Dean in particular.

6. That however, if he hath used them scurvily, the Measure with which he hath meted

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out his Dirt (tò the Dean especially) ought not to be measured unto him again.

When you have made good these things, I will allow you to have Answered the Letter, and you shall know then (and that will be time enough) why I rather chose to let this come abroad, than to send it to Doctor South by the Post.

As to what you say of that Book being Licensed, it did not appear as such, and my Book-feller is so far from telling me so, that he does not yet believe it, and he is a very honest Man, tho' not the top of my conversation, which I assure you, Doctor, is often with eminent Men, and Fellows of the Colledge.

The only thing you are not mistaken in is, that, the Dean did not send for me to defend him, who am as much a stranger to him, as to Doctor South, yet I have a real respect for both, and for the Order it self, and wish they had as much for one another, and that they would endeavour if it be not too late, to recover their credit, which is now so very low, that they are become the Jest, and Scorn of many of their own Congregations; and they who not seven Years ago, had them in high Honour, can't now afford them a good Word, and stick not to say openly, they know no Good they

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do, nor what need there is of them in the Nation; this is a sad consideration, but 'tis too true, and I heartily wish it were not so. As many of them as are wise, will ponder these things.

How you came to see this Letter I know not, nor why you were at the trouble of Writing, and somebody at the charge of Printing, and Dispersing your Answer to a Letter, that was not to come abroad of some Days, and which (when it did) you was sure would not sell, and so could hurt none but the Bookseller; yet you see he's a Man of Mettle, and has ventured against your Opinion, which he would never have done, had he thought you had had the Spirit of Prophecy; and indeed he knows the worst of it, 'tis but giving away the Letter, as you have done the Answer, only in this he will have the advantage of you, to oblige the Citizens with more Paper against Christmas.

You wish me success in the Term; and in return I wish you as many Patients as you can well Tend, or Prescribe to; and am really without Anger or Ill-will,

S I R,

Your very

Humble Servant,

E I N I S.

